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JUL 7 1972

Predict high pace of Israeli economic activity headed for slowdown

Arthur Garmaise is the CJN's economics analyst and a specialist on Israel's trade and commerce. Canadian-born, he is a permanent resident of Israel.

By ARTHUR GARMAISE

JERUSALEM –

The full - speed - ahead Israeli economy that has so impressed the international banking world since 1967 seems to be giving signs of slowing down, or at least, shifting into neutral gear preparatory to another change of speed.

Like some European traffic lighting systems which flash their yellow lights before turning green, while others flash yellow before turning red, it is difficult to say what the warning signals impend. Chaim Bar Lev minister of commerce and industry, (who is closer to the current, unpublished figures than most) is warning that a greater degree of slowdown may be in the offing. Since the available figures show drops as great as 45% from last year's levels, further comparable drops would mean decelerating to a virtual stop, temporarily.

Other spokesmen, such as Ephraim Davrat, economic advisor to the Ministry of the Treasury, are taking the official position that the figures available to date are too tentative and preliminary to give rise to anything like final conclusions. The second quarter and summer figures are being awaited with some anxiety so that the trends can be discerned with greater sureness and clarity.

The capacity or desire to pay for new apartments at the prices being asked is drying up, to the growing concern of the contractor-builders. There are 8,130 unsold flats in the major urban areas, compared to 5,800 at this time last year. This represents an increase in stock on hand of 40%.

Reported plans for investment in new plants is 94 million IL as compared to 170 million IL a year ago. This is a drop of 45% and is the figure that is worrying the ministry of commerce and industry the most.

Others are taking the view that it is a healthy slowdown since the country is notoriously short of skilled manpower and massive investments in new industry would simply have made the manpower squeeze that much more intensive. The temporary let-up allows for a breathing spell in what was officially described last year as an "overheated" economy.

Spending plans from existing plants and industries indicate a level of 189 million IL as compared to 274 million IL last year, which is not quite 70% of the 1971 figure. This could indicate either that the massive spending that went on from 1967 to 1971 has satisfied most urgent demands for new equipment or that planners are acting with unusual caution. Until continuing figures are available it will not be possible to interpret the figures with any certainty.

Although there has been no official report on the subject, unofficial conversations with hotel operators and managers indicate that the terrorist incident at Lod airport and continuing hijackings have affected tourist activity. For the first time in many months there are rooms available on request.

It may be that this is all a passing phase and very temporary in nature; a tiny economy like Israel's reflects changing moods with drastic percentage swings that are not completely indicative in themselves.

On the other hand, it does seem clear that the rocket-like trajectory of the economy since 1967 has levelled. The course that it will take from here is what remains to be seen.

The Canadian Jewish news
Friday, July 7th, 1972 — 25 TAMMUZ 5732 — 15¢

Nearly 9% of Toronto's Jews below poverty line

TORONTO –

Close to nine per cent of Metro Toronto's Jewish population of approximately 100,000 live below the poverty line, according to the Social Planning Committee of the United Jewish Welfare Fund.

The initial report on the community's Jewish poor was compiled last December, but was not released because of considerable doubt as to the accuracy of a five per cent figure given as the percentage below the poverty line.

(The report says this line as defined by the Economic Council of Canada is $4,200 a year for a family of four. But the Croll Committee on Poverty which made the most exhaustive study of poverty ever undertaken in Canada, produced a figure of $5,000 a year as the minimum income for a family of four. This figure has been accepted by all agencies. The $4,200 figure relates to 1967 and is outdated. A Montreal dispatch to **The CJN** says some 50 per cent of the members of the Golden Age Association in that city have inadequate incomes. See story on page seven).

Further research was carried out by the UJWF committee which now says that "if living standards as conceived by the Jewish community are applied," the percentage of Jewish poor in Toronto runs between eight and nine per cent." The report does not say what the Jewish living standards are.

The committee emphasizes the practical steps taken, or contemplated, to meet the problems and says many of its findings have already been implemented. "What is required now is that the process be continued and encouraged so that the best possible way of life can be established on the most rational basis in the Toronto Jewish community."

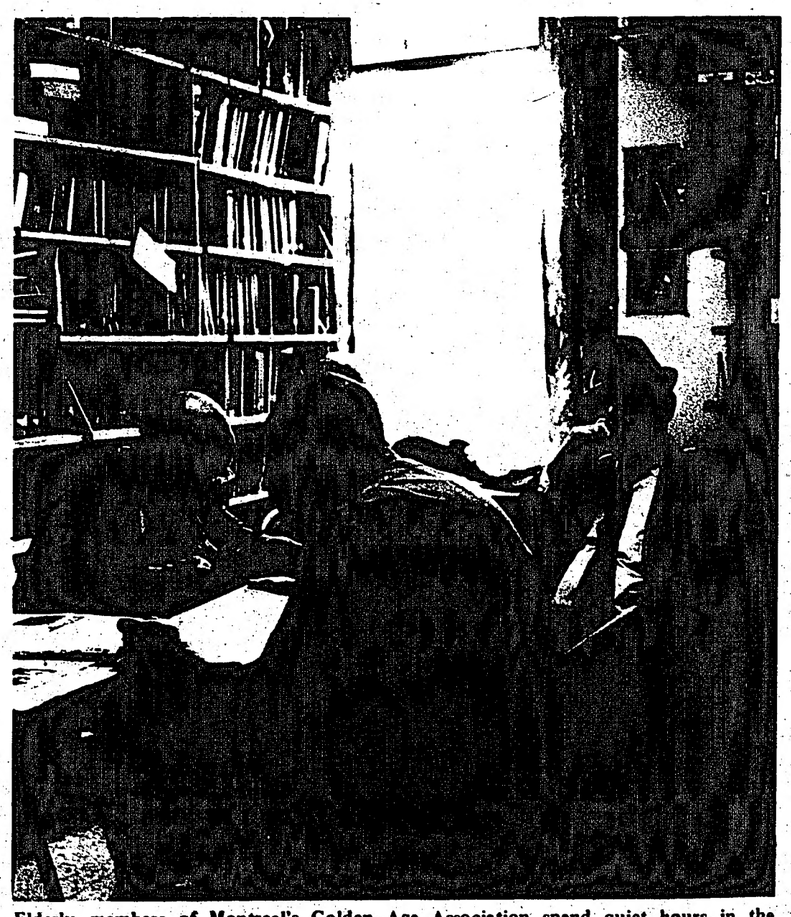
The report continues: "There are other areas, however, which also call for a stand by the UJWF, if poverty is to be more adequately attacked, and the Jewish poor, at least, not allowed to fall into an ever repeating cycle of despair. These concerns include establishment of a rational system of income maintenance, effective housing plans and development for the poor, near poor and the aged, as well as a more adequate public assistance schedule to allow for special needs."

The figure of between eight and nine per cent – some sources believe 10 per cent would be more accurate – does not take into account the category classified as near poor. This group, the report says, "is of the greatest concern to the Social Planning Committee." According to 1971 figures produced in the U.S., close to 10 per cent of the Jewish population in that country is classed as poor.

The Social Planning Committee states that poverty level clients of the agencies are taking advantage of their public welfare rights and often receive supplementary assistance – financed by the United Jewish Welfare Fund – from the Jewish Family and Child Service.

But there is less satisfaction about the way in which the near poor are getting the services they require, says the report.

"Generally, this group finds it more difficult to swallow their pride and approach an agency for help. They seem hampered also by community and agency attitudes which they claim are not as sensitive to their sense of compromise and inadequacy as they would wish. These marginal or near poor, therefore, tend to be the least privileged in the community. . . ."



Elderly members of Montreal's Golden Age Association spend quiet hours in the library of their clubhouse. A welfare official says about 25 per cent of the membership live below the poverty line, with another group bordering the edge.

Democrat program supports Israel

WASHINGTON (JCNS) –

The Democratic Party's Middle East program calls for United States' "recognition and support" for Jerusalem as Israel's capital and for direct negotiations towards a permanent Arab-Israeli settlement "based on secure and defensible boundaries."

It urges "a firm, long-term public commitment to continue arms shipments in quantity and sophistication" required by Israel and it specifies the need for a United States military presence "amply sufficient to deter Soviet action against Israel."

The program recommends United States' canvassing of support for international responsibility for both Arab and Jewish refugees, but the statement contains no reference to the United Nations Resolution 242 of November, 1967, or to Israel's pre-1967 Six-Day War borders.

The statement declared much more support for Israel than any other by either a Republican or Democratic program committee since 1948.

Christian missionaries employ modern psychological methods in overtures to troubled youth

By BRAM CADSBY

TORONTO –

The Grade 13 Jewish student listened attentively to my arguments, looked straight into my eyes and, gesturing softly with his hands, whispered, "Man, Jesus loves you! Jesus loves you! Do you know what I'm saying? Jesus loves you!"

We were sitting in a dingy, unassuming, Avenue Road coffee house. Covering the walls were quotations from the New Testament and colorful posters urging their readers to give up smoking, drinking and drugs. In one corner of the room a woman was serving coffee and sandwiches. In another was a display of evangelical tracts, many, bearing titles such as **Guitar Strums and Kosher Pickles,** directed quite openly at Jewish youth.

I had wandered in, sat down, and allowed myself to be approached because I wanted to find out both for myself and for CJN readers what could possibly bring a Jewish teenager anywhere near to Jesus or Christianity.

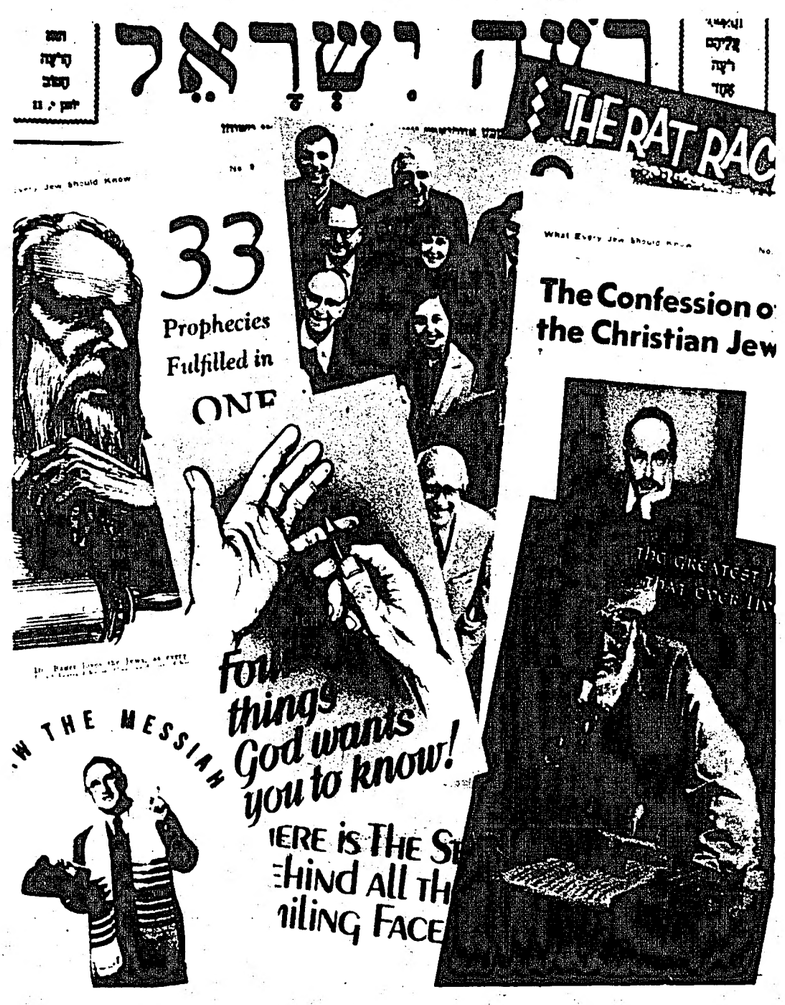
What do Hebrew Christians – as many of the Jewish believers in Christ like to be called – have to offer that some find so attractive? How many and what sort of young people are becoming involved? What is the Jewish community doing about it? This is the first in a series of three articles dealing with the above questions.

The Jesus people, to begin answering the first one, offer a sense of commitment and a sense of companionship. They also conduct an enormously effective advertising campaign.

As I entered The Stepping Stone, as their evangelical coffee house is called, I was immediately treated to sandwiches, cookies, coffee, and conversation. These people apparently wanted to be my friends. They wanted to help.

Moreover, those that spoke to me did not seem alien or far-away. Nobody approached me with a cross around his neck or with any other obvious Christian symbol. Those who joined our discussions were more likely to be wearing the Jewish Star of David. And indeed, ethnically, many of them did seem very Jewish.

I was sent off that evening with Shaloms and hopes that the "Ruach Elohim" would descend upon me and show me the way. I was also presented with several brochures which urged me to "get real" and escape "the rat race" through living with Jesus Christ.



Psychologist Harvey Silver later commented on several of the brochures. He pointed out that each of them begins with statements to which any thinking person would have to agree.

"They first elicit a positive response and only afterwards mention Jesus. Thus, though their arguments are logically faulty, the emotional pull to continue agreeing with them is strong," he said.

When I returned to The Stepping Stone with a friend, several days later, we were joyfully greeted by a middle-aged man named Arnie, who proceeded to introduce us to several young Hebrew Christians.

Several boys spoke of how they had been converted. One had started coming for the free food when his welfare payments had stopped. At first, he'd laughed at "the ridiculous missionaries." Later, he began listening. Now, he was one of them.

Each person, who had attended the coffee house for several weeks or more, was, at one time, taken into "the back room" by George Leroy, who manages the establishment. I was told by several people that he was a psychologist.

There, it was reported, the potential convert is pushed down onto his knees, told to humble himself, and then to ask Jesus for forgiveness. Meanwhile, other Jesus people often link arms and join Leroy in his prayers for Jesus to enter into and save the young person's soul.

What happens? The young Hebrew Christians at the coffee house told me that many people vomit and struggle violently. Often, they are held down by their companions. They also said that at times a "privileged" seeker of Jesus speaks in tongues". This means that he babbles gibberish or even sensible words in a foreign language which is allegedly unknown to him. The Jesus people claim that these words come directly from the Holy Spirit.

The effect of such "back-room sessions", during which the Holy Spirit is supposed to accept "he who humbles himself and seeks forgiveness" is usually to prepare the young person, for baptism into the Holy Spirit, said a Hebrew-Christian high school student who attends Sir Sanford Fleming Collegiate.

The Stepping Stone is not the only outlet for missionary activity among Jews in Toronto. However, it is perhaps the most effective in that its "radical" and "with-it" approach makes it most attractive to many young people with serious personal problems.

Next week's article deals with the type of person likely to become involved with the Hebrew - Christians and how he attempts to justify this involvement to himself.

This is the first of three articles by staff writer Bram Cadsby who was assigned by The CJN to investigate the movement known as Hebrew Christians and report on its impact on Jewish youth.

Canadian Jewish athletes sought for Maccabiah Games

TORONTO –

The search is on throughout Canada for Jewish athletes of near-Olympic calibre to participate in the ninth Maccabiah Games which open in Israel on July 9, 1973.

Alex G. Fisher, Toronto, chairman of the Canadian Maccabiah Games Association, and co-chairman Sidney Maislin, Montreal, said it is planned to field at least 40 Canadian athletes to compete in Israel's major sporting event, which is held every four years.

Fisher said his association has undertaken to raise the funds required to clothe, equip and send the athletes to Israel, and to house and feed them there. It costs about $1,200 to finance each athlete, he added.

The chairmen of the selection committee, Ruby Richman of Toronto and Joey Richman, of Montreal, (not related), are contacting Y's, golf clubs, community centres, schools and all other areas of organized sports to look out for and recommend Jewish athletes who might qualify.

In the last Maccabiah, Canadians participated in basketball, water polo, fencing, tennis, trap skeet, track, walking, swimming, weightlifting, judo, table tennis, wrestling, shooting and golf.

The 1969 Canadian contingent was put together on short notice but, said Fisher, "we're starting our preparations for 1973 well in advance and we should be able to produce a much more powerful representation."

Rudy Richman, who will coach the Canadian basketball team, has already started to line up his players and has high hopes that his squad will give the principal competitors, Israel and the U.S., a tough battle.

Richman hopes to have the team in shape for workouts in New York in December. If plans materialize, he'll take the team to Yugoslavia, prior to the Maccabiah, for a series of exhibition games.

Richman is a veteran basketball coach, having served in this capacity for the Canadian Olympics team in 1964 and the Canadian Pan-American Games team in 1967. He is a devoted basketball fan and has promoted professional basketball games in Toronto and hopes some day to get a franchise for a Toronto team.

Preliminary reports indicate there is some terrific talent available in other sports, Richmand said, and he believes the selection committee will have a tough time deciding who to leave behind.

Fisher said a campaign for funds will take place in September. The committee wants to raise about $50,000.

Rustin calls for freedom for Syrian Jews

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

A noted U.S. civil rights leader has called for an end to the harassment of Syrian Jews and permission for them to emigrate.

Bayard Rustin, former special assistant to the late Dr. Martin Luther King and a founding member of the American Committee of Concern to Alleviate the Plight of Minorities in Arab Countries, strongly condemned the Syrian government's treatment of its 4,000 Jews.

"The only crimes the Jewish community in Syria have committed is that they do not want to cut off their locks, mix their meat and milk, and because they declare their faith in the name of Amos, Jeremiah and Isaiah," he told 300 persons at the Queen Elizabeth Hotel last week.

Rustin was addressing the first meeting sponsored by the Canadian Committee of Concern for Jews in Syria. Chairman of the bilingual rally was Therese Casgrain, former member of the Canadian Senate.

Organizations and People

UJWF to step up efforts to enlarge Endowment Fund

TORONTO –

The United Jewish Welfare Fund of Toronto will step up efforts to increase its Bequest and Endowment Fund so as to provide the extra funds required to finance ever - increasing local community needs.

Morris B. Kaufman, chairman of the UJWF's bequest and endowment fund committee, says that "we are now in a period when the demands for financing local community needs are greater than the income we can expect to receive from the annual United Jewish Appeal campaigns. If we are to maintain a high quality of Jewish life in our community, it is essential that we have a continuing and assured source of funding. This is best provided through bequests and endowments."

The Welfare Fund has accumulated about $200,000 over the past few years in bequests and endowments, Kaufman said. It is estimated that another $2 million is provided for in wills.

In Kaufman's opinion, bequests and endowments "give the individual a special opportunity to express his or her charitable desires and sense of community responsibility in a new and enduring way – entirely separate from the annual campaign."

Kaufman said the fund will keep intact the capital of any gift and use only the income. Responsibility for administration and control of the fund is vested in the board of directors of the UJWF through the committee. Actual management of the investment of funds is handled in consultation with experts in the investment field.

Revenue from the fund will be used:

1. To assure the continuity and enrichment of essential Jewish communal services.
2. To meet unforeseen crises on the local, national or international level.
3. To provide an opportunity for experimentation and research, all aimed at enhancing Jewish identity and Jewish communal life.
4. To make possible special projects in the health, welfare, educational cultural and recreational fields.

A booklet issued by the Bequest and Endowment Fund lists suggestions as to how members of the community can participate in the program. Some suggestions are:

Outright bequest – through a will, an individual leaves cash, securities or property to the UJWF.

Gift of income – a person may establish a fund which provides a regular gift to the UJWF during lifetime. On death of the donor, the capital reverts to the estate.

Income to donor – The UJWF will administer a special fund on behalf of a donor, with income going to the donor or estate. The capital, in due course, reverts to the UJWF.

Life insurance – the UJWF may be named as beneficiary of either a new or existing life insurance policy. If the policy is irrevocably assigned to the Welfare Fund, the premiums are deductible as a charitable contribution.

Gift of bonds and shares – An individual or corporation may give bonds and shares to the UJWF, with the Welfare Fund benefitting from the income and the appreciation in value of the shares.

Kaufman says that the type and terms of the gift or bequest "are entirely up to the donor." He suggests the prospective donor consult with his own lawyer, accountant, insurance advisor or trust officer for specific information and help in planning legacies and endowments.

Actress and singer Barbra Streisand at Lod Airport. Her first trip to Israel, she was guest of Deputy Minister Yigal Allon at his kibbutz. Photo by IPPA

Cantors introduce new music to the public

By BRAM CADSBY

TORONTO –

Introducing the public to new trends in synagogue music was a major aim of the recent American Conference of Cantors Convention in Toronto.

"We also hoped to bring cantors closer together and to raise funds for the education of new cantors through our concert at the St. Lawrence Centre," said Cantor Ramon Gilbert, the convention chairman.

Jack Gotlieb, a young Jewish composer from St. Louis, whose composition, Love Songs for the Sabbath was performed Tuesday evening, discussed the present and future of Jewish music with a CJN reporter.

He felt that synagogue music reflects whatever sort of music is being composed and played in the world at large. Since modern music tends towards a constant "state of flux," synagogue music, as well, is "highly eclectic."

Nevertheless, he feels that Jewish music maintains a certain separateness from Western music in general. He believes that "gestures and inflections," indicating a particular "physical stance in the world," remain constant and give identity to a tradition developing parallel with that of the secular world.

Cantor Gilbert emphasized that though cantors are experimenting with new forms and approaches, they must also be thoroughly familiar with that which has been done in the past.

He said that many cantors are excited by recently discovered compositions from the 16th and 17th centuries which were not written in the traditional modal forms but rather sound a great deal like the church or popular music of the period. He also spoke with enthusiasm about the revival of the Yiddish folksong.

The Zionist Organization of Canada

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Tues.	5:00 - 6:00 p.m.	York Cable	Ch. 10
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Wed.	4:00 - 5:00 p.m.	McLean Hunter Cable	Ch. 12
	6:00 - 7:00 p.m.	Rogers Cable	Ch. 10
	7:00 - 8:00 p.m.	Metro Cable	Ch. 10
	9:30 - 10:30 p.m.	Keeble Cable	Ch. 10
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Organizations and People

what's new . . .

by Miriam Herman

SUMMER DANCE SCHOOL

This summer for the first time the YM & YWHA (northern building) will feature a summer school of dance. A concentrated course is being offered from Aug. 8 to 25, with emphasis on the three principle dance forms used in the theatre today - classical ballet, modern dance and jazz. Faculty includes Jacque Foesier, member and examiner for the Canadian Dance Teachers Association, to teach ballet; Richard Cohen, member of the "Y" dance faculty and part time instructor at York University, for modern dance technique and improvisation, and Sally Lyons, York University major formerly on the faculty of the Canadian College of Dance in Montreal, for jazz. Also on the curriculum are extra classes in dance notation (the art of writing movement). A special lecture and film series is to take place every evening from 8:30 to 10 p.m. during the three week period. Closing date for registration is July 15.

Max Schecter

ISRAEL'S ANNIVERSARY

The Toronto community is already preparing for Israel's 25th anniversary. Year long celebrations will be planned by an over-all committee representing all major organizations, the Canadian Zionist Federation, B'nai B'rith, the Canadian Jewish Congress, synagogues and fraternal orders. Irene Fink and Max Schecter are co-chairing the committee with Frank Dimant as executive director. Some of the festivities planned so far are a youth Salute to Israel parade, a dance festival, a torch lighting ceremony and special school programs.

HILLEL SUMMER ACTIVITIES

Montreal's Hillel House is a busy place this summer. The Hillel Students Society, together with the Jewish Free University, have a new summer program of cultural and social activities ranging from arts and crafts and auto mechanics to courses about law and customs and Jews in world literature. Students, community leaders and professors are acting as resource people.

FOSTER PARENTS TRAINING

Through the co-operation of the Jewish Family and Child Service, Metro Children's Aid Society and the Catholic Children's Aid Society, an accredited course is to be offered by George Brown College for families who wish to become foster parents. The course begins in September and continues for eight months through to May. It will also include a two week summer session involving the whole family.

SUMMER SERMONS

B'nai Israel Beth David Congregation's summer sermon schedule, which began July 1 and continues on successive Saturdays through to Aug. 19, features the following weekly participants: Max Goody, Judah Noy, Merv Stone, Norma Rubin, Harold Cohen, Alf Pilch and Ian Schlifer.

SERVICE FOR HANDICAPPED

Informo, an organization run by 15 handicapped people of the Maison Lucie Bruneau, has organized a special emergency service costing one cent a day, says Louis Steiner, a quadrapalegic, and spokesman of the Montreal organization. Informo provides an identification card with emergency information and in case of accident out of town provides a telephone contact service with families and doctors in Montreal.

SHABBATON

Shabbaton, a shabbat of song, dance, music, study - is set for July 15-16 (services at 7:30 p.m.) at the Toronto Hillel House on St. George St. Reservations should be made by July 10.

CHRISTIAN JEWISH DIALOGUE

A new director of Christian-Jewish dialogue has been appointed by the Anglican and Catholic churches. He is Reverend Peter Gilbert and he has announced that a new series of dialogues will begin in the fall.

SUNDAY DANCE

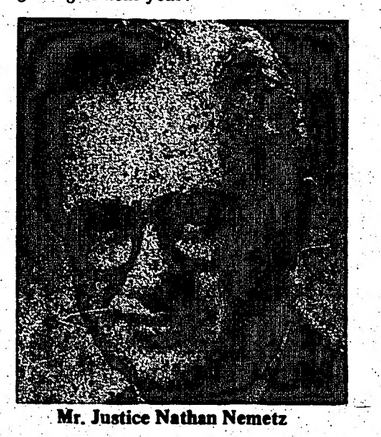
The Singles Club #629 of the Labor Zionist Alliance of Toronto is having a dance this Sunday, July 9, at 8:30 p.m. at their centre at 14 Viewmount Ave.

CREATIVE LIVING CLUB

An addition to the item about the Creative Living Club that appeared in our June 16 issue - Nathan Lootsteen was one of the four donors of Canadian and Israeli flags presented to the club at their brunch meeting on June 11.

. . . about people

Former Holy Blossom Temple rabbi **Maurice N. Eisendrath** was named new president of the World Union for Progressive Judaism at its convention in Geneva last month. Presently serving as president of the Union of American Hebrew Congregations (Reform), he will continue in that post until the beginning of next year.



Mr. Justice Nathan Nemetz

The first Jewish appointee to the senate and the board of governors of the University of British Columbia is to become the university's first Jewish chancellor. **Mr. Justice Nathan Nemetz,** who assumes that office on Sept. 1, was named a B.C. Supreme Court judge in 1963 and was the first person of the Jewish faith to be elevated to the Court of Appeal of that province.

* * * * * * *

Lucky is the man with a hobby - and Toronto insurance agent **Norman Cowan** has become an expert at his! An exhibit of his photography - more than 80 pictures taken in Israel and Florida over the past year - opened this week at the North York Public Library (Willowdale). The show runs until July 29.

* * * * * * *

Cantor Severin Weingort is president of the Toronto Council of Cantors this year. Before joining Temple Sinai six years ago, he studied at the Royal Conservatory of Music. During his student days and after the completion of his studies there, he sang with the Canadian Opera Company and the CBC Opera. Cantor Weingort says that the council is representative of all congregations in the city and its aims are to support Jewish education and culture and to elevate the standards of Jewish music in the community.

* * * * * * *

Among the 25 recipients of Canada's Medal of Service awarded recently for "excellence in all fields of endeavor in Canadian life" were Torontonians **Arthur Gelber,** chairman of the board of the Toronto Arts Foundation and **Ayala Zacks,** patron of the arts; and Winnipeg lawyer **Daniel (Abe) Yanofsky,** city councillor and Canadian chess champion. They are to be invested by **Governor-General Roland Michener** in Ottawa.

* * * * * * *

A new B'nai B'rith appointment is that of **Seymour S. Cohen** as national director of community and veterans services. A B.B. Executive staff member for 24 years, the past 11 as senior executive of the B.B. Youth Organization, he will now be directing the organization's community and social action programs.

* * * * * * *

Dr. Irving Rootman, a research associate at the University of Calgary's faculty of medicine, has received a $12,550 federal grant. The department of national health and welfare award is to be used for advanced training in the organization and evaluation of health services and health care research. He will be studying at the University of London, England.

* * * * * * *

The **Burton Leiser** family have left Montreal for Des Moines, Iowa, where Dr. Leiser takes up his position as chairman of the philosophy department of Drake University there. During their three year stay in Montreal Dr. Leiser had been on the faculty of Sir George William's University.

Tourist office director

Gil-Ad succeeds Policar

TORONTO -

After six years of travel across Canada to promote tourism to Israel, Gideon Policar, director of the Israel Government Tourist office, will be returning shortly to Jerusalem where an important post awaits him.

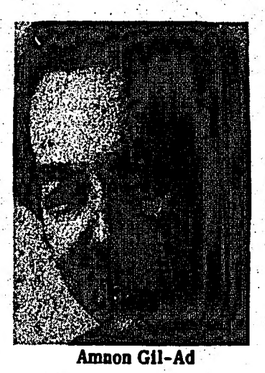
Amnon Gil-Ad, who arrived from Israel last fall to establish the Toronto Israel tourist office will succeed him as Canadian director and Zvi Liran, currently the assistant director in Montreal, will become responsible for Quebec and the Maritimes.

During his six years as director, Policar saw Canadian tourism to Israel leap from 7,000 people each year to well over 25,000.

"Prior to 1967, travel to Israel was still a bit of an adventure," he explained. "You went because you had a special interest in the country. Following 1967, this interest was widened. However, our efforts were still directed at the Jewish community. But after 1970, following the ceasefire, there was heightened activity on the part of all Canadians. This was aided by the completion of sufficient modern hotels and the inauguration of a direct line by El Al and Canadian Pacific.

"There is a great deal more that needs to be done," Policar warned. "We need to reach the small town dwellers and the suburbanites and encourage them to travel to Israel. We need to encourage professional and business groups to hold conventions and congresses in Israel. We need to arrange visits of people who have mutual interests such as Canadian farmers with Israeli farmers, nurses with nurses and union leaders with union leaders."

Gideon Policar



Amnon Gil-Ad

Work of JVS praised at 25th anniversary

TORONTO -

More than 300 persons gathered here last week to celebrate the 25th birthday of Metro's Jewish Vocational Service, a member organization of the United Jewish Welfare Fund that last year aided 3,514 people.

Manny Rotman, outgoing president of JVS, told a luncheon audience at the Park Plaza that 1947, which saw the birth of the vocational adjustment service with a staff of three and a working area of 500 square feet, was a "good vintage year" in the field of social service.

JVS now has a 19,000 square foot office on Tycos Dr. and a staff of nearly 30 people involved in upgrading unskilled workers and personally counselling the emotionally disturbed.

Special guest at the luncheon, Robert Welch, provincial secretary for social development, praised the JVS calling its program "one of the most comprehensive and progressive in Canada" and describing it as an "active and capable" partner of the provincial government's social programs.

Among those honored at the luncheon were the founding directors, Max E. Enkin, the first executive director who is now visiting in Israel; Sidney Harris, Carl Keyfetz, Nathan Perlmutter, Allen Perly, Julius Wiener and Dr. Albert Rose.

Robert Welch

Milton Friedman, who has been JVS executive director for the past 24 years, also received an award for his service.

THE KELTZER SICK BENEFIT SOCIETY

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Moshe Dayan (Defence Minister of Israel), has extended his personal thanks to the ladies for their contribution.

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ANNIVERSARY GIFT FOR ISRAEL
New Technical High School

At a reception at the home of Mr. and Mrs. Joseph Kleinstein, Tuesday, June 20th, in honor of the world-renowned Jewish sculptor, Nathan Rapoport, a campaign was initiated to help build the Onim Technical High School in Kfar Saba, Israel.

Israel is a small country with giant problems. But no problem is more pressing, more vital to its existence and its future than the education of its young. Unfortunately, the economic resources of a young struggling nation, which in its twenty-four years of existence has had to fight three wars and absorb two million immigrants, do not make it possible to provide free education for all. We, of course, know who are the losers—the children of the poor, mostly from immigrant families, who cannot afford to go to school beyond the age of fourteen. The result is tragic—juvenile delinquency, wasted human talents, a further drain on the economy and, above all, a loss to the Jewish state which so badly needs all its human resources for building a better life for its people and ensuring its survival.

To help retrieve this loss, to give hundreds of underprivileged youngsters the chance to make of themselves normal, self-respecting productive citizens, and the chance to contribute their share to the building and survival of their country, a Committee was formed, under the chairmanship of Luba and Joseph Kleinstein, with Alex Grossman and Rabbi David Monson as co-chairmen, to help build a high school of a very special kind.

In Israel, as we know, every young man and woman at the age of 18 must enter the army for a period of training and service. In the past, grave problems presented themselves when youngsters who left school at the age of 14 faced military induction without the necessary social and psychological preparation. The Onim Technical High School will be different inasmuch as it will provide special attention for youngsters with specific problems, such as social and behavioral maladjustments, difficulties arising from broken homes or where one or both parents are not living—children who require special care and supervision. The school will be the first of its kind. Its importance and need is demonstrated by the fact that ZAHAL (Israeli Army) has taken its guidance directly under its wing. The training and skills acquired here will be immediately useful to the army and every graduate will know that he is needed by his people and his country, that he is a useful and prized member of the Jewish state.

The committee looks forward to the generous support of the Jewish community so that the school, which is in the process of being built, will be completed in the 25th year of Israel's existence—and will be Toronto's Silver Anniversary gift to the State of Israel.

Alex E. Grossman, Co-Chairman of the Onim Technical High School Project Committee, opens the drive for funds at a reception at the home of Mr. and Mrs. Joseph Kleinstein. Shown with Mr. Grossman are committee members Irving Paisley and Murray Ehrlick and the guest of honor, world-renowned sculptor Nathan Rapoport.

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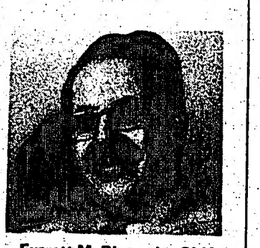

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For a confidential interview, call Joe Lyons or Myer Shelson or Everett Bluestein, at 789-7511.

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Civil marriage issue threatens wide split as positions harden

"Marriages and divorces among Jews in Israel shall be performed in accordance with the laws of the Torah and the Rabbinical Courts shall have the sole jurisdiction in formalizing marriages and divorces."

This was the agreement entered into by the world Agudath Israel leadership and the Jewish Agency in 1947, and it is this clearcut enunciation of principle that presently is under attack in the Jewish homeland.

The attempt by Knesset groups to introduce civil marriage on a limited scale - confined to Cohanim, bastards, divorcees and mixed couples - has created a crisis that threatens the political stability of the nation. It is not a new controversy, but it comes at a time when internal strains are being reflected in a growing discontent of the citizenry with their lot. Inflation, the housing problem, wasting of public funds, the widening gap between rich and poor, all these conditions are having their effect on public thinking.

The external threat posed by a hostile Arab world helps to unify Israel's population; the civil marriage issue threatens to disunite them. The religious bloc, as exemplified by Agudath Israel, is adamant that marriage and divorce remain where it has always been, in the hands of the rabbinate. It says that to introduce civil marriage into Israel would be "a devastating blow to the unity and purity of the Jewish nation." The National Religious Party, quick to react to what it fears is the thin edge of the wedge to dilute the faith, assails the Independent Liberals and their civil marriage proposals.

Lawyer Gideon Hausner, the prosecutor at the Eichmann trial, is a leader in the move to liberalize the law and his party is supported by Mapam and some of the splinter groups. His critics say his proposal constitutes a flagrant violation of the coalition agreement and what it clearly stands for.

There is strong evidence that the religious bloc does not command majority support for its opposition to legalizing civil marriage for those who cannot fulfil the religious law. Public opinion polls are not infallible in their results, but they do offer a guide to public thinking on a given subject. So it is significant that a total of 57.5 per cent of Israel's adult population favors introduction of civil marriage to a limited degree. The better educated and higher income groups and young native Israelis favor allowing mamzerim (bastards) to marry and relaxing the law which forbids a Cohen from marrying a divorced woman. Oriental Jews are 50.1 per cent against any tampering with the law.

The campaign being waged for and against civil marriage is a prelude to an election campaign in which this issue will be dominant. Given the temper of the people, it is more than an outside possibility that the National Religious Party and the governing coalition will be defeated on this inflammatory question.

Just as the Canadian Fathers of Confederation could not possibly envisage the kind of problems confronting Canada in generations to come, so it is not presumptuous to say that the fathers of the Jewish state, in framing the religious laws governing marriage and divorce, had no thought of the problems that would follow its implementation. If justice is to be done to hundreds of men and women, trapped by circumstances, it would seem that a way should be found to give them relief.

This view prevails among many rabbis; a leading one being Rabbi Shlomo Goren, a candidate for the office of Chief Rabbi of Israel, and a man known for the depth of his compassion and his liberalism. It is his belief that the rabbinate itself should find a way of helping these unhappy people, who include in their numbers many soldiers who cannot marry legally because their gentile mothers who had married Jews, have died.

Would the unity and purity of the Jewish nation suffer by reason of a modification of the agreement covering civil marriage? This is a question that must be resolved, and it is regrettable that the atmosphere in Israel today is far from conducive to a well-ordered debate free of passion and bitterness.

The pyramid of telephone poles this youngster is climbing on is a feature attraction of the new Municipal Playground in North Tel Aviv near the Hayarkon River. Designed by Gideon Sarig at a cost of $15,000, the new style park also offers such attractions as a lattice of ropes and a swaying bridge, and is drawing large crowds. (IPPA)

Famous Jewish author plans to make his home in Israel

By ALEXANDER SHRAGA

JERUSALEM:

Herman Wouk, one of America's best known writers, is an Orthodox Jew and a frequent visitor to Israel. His books, **The Caine Mutiny, Marjorie Morningstar** and **The Winds of War,** are popular best sellers. He is a colorful personality well known in writers' circles in Washington, at home in Tel Aviv and an associate of the Lubavitcher Rabbi, head of the Habad sect.

He speaks Hebrew, albeit with an American accent, and claims that every time he visits Israel his Hebrew gets better. However he is more at home with the Hebrew of the Talmud and Bible, which he studied as a child in the Talmud Torah. Modern Hebrew with an Israeli accent does not come easily to him.

He smiles as he says - "One of the proudest moments of my life was when I went to the El Al office in New York with my young son. An announcement was made over the loudspeaker in Hebrew and I could not follow it. But my son understood every word."

Herman Wouk

Herman Wouk is also the author of a book expounding Orthodox Judaism - **This is My God.** His mother's father was a Habad Rabbi who came to America when Herman was 13 and from him the boy drank in the Jewish religion. The book is dedicated to his grandfather and Herman Wouk speaks of him lovingly in its pages.

He studied Talmud every day and observes the commandments of Judaism and is also a Sabbath observer. However, he is no pale Yeshiva scholar. During the war he fought in the U.S. navy, thereby laying the foundation for his book, **The Caine Mutiny,** which has both a naval and a Jewish theme.

Although his books are bestsellers they have their opponents. **Marjorie Morningstar** is a satirical novel about the life of a rich Jewish girl in New York. Jews who did not like Herman Wouk's too true portrayal of this side of life accused him of anti-Semitism. "Arrant nonsense," says Herman Wouk, in answer to this charge.

How far would he describe himself as an American-Jewish writer? Herman Wouk admits that he writes as a Jew - because he is a Jew. "A patriot will write as a patriot. A fool will write as a fool. Everyone expresses himself in his writings," he says. "I bring my Jewishness to my books as part of myself. But I do not say that this makes me a specifically Jewish writer."

He says, "I fully intend to come and live in Israel. But there are things to be wound up in America."

However, he feels at home in Israel. He says, "When I first came here I was an eager tourist, running here and there to see all the sights. Now - Well - I'm just happy to be here and that is enough."

ask the rabbi

Two views of Hebrew tongue's origin

1. Where and how did the Hebrew language originate?

RESPONSE:

On the fundamentalist view, the Hebrew language originated with God. It was the original tongue spoken by Adam and is really not a human language at all but a divine method of communication. There is the story of the old lady who began to learn Hebrew because, she said, when she went to heaven she wished to be able to speak to God in his own language! According to the Jewish mystics, the Hebrew letters are not arbitrary symbols but represent the divine potencies by means of which God created the world. Thus when God combined, as it were, those spiritual forces on high represented here on earth by the letters alef, vav, resh, forming the word or (light), then light came into being. This is the meaning of God saying "Let there be light."

But from the scholarly point of view it is clear that Hebrew is one of the ancient Semitic languages, with Arabic and Aramaic, for instance, as its sister languages bearing the strongest resemblances to Hebrew. The problem of how the Semitic languages developed is part of the more general problem of the spread of languages. Some scholars have postulated the existence of a primitive Semitic language out of which all Semitic languages grew.

It is unlikely, however, that we shall ever know the answer to this kind of question.

2. What is the origin of the names of the Hebrew months?

RESPONSE:

The names Tishri, Cheshvan and so on are not of Jewish origin and are not found in the Bible. The Talmudic rabbis recognized this when they observed (Jerusalem Talmud, Rosh Ha-Shanah 1, 2) that "the names of the months came up with them from Babylon." The name Tammuz is, in fact, that of a god but, of course, its pagan associations were entirely overlooked so that its use as the name of a Jewish month was not challenged. It is much as we today use names like Wednesday and Thursday or March.

Canadian applicants not ignored in choosing Art Gallery curator

A group of prominent Canadian artists have banded together to protest the appointment of an American as curator of the Art Gallery of Ontario (AGO).

They argue that only a Canadian would be familiar with the work of Canadian artists and likely to support and promote it. They insist that the American emphasis on academic degrees and a record of publication is not appropriate for Canada. They claim that American imperialism imposes a branch plant psychology on Canadian artists so that only imitations of what is being shown in New York galleries are considered good art. "We end up ignoring the innovators and rewarding the imitators" one of the artists' spokesmen explained.

However, this is not the whole story. Apparently, AGO's director preferred and made every effort to hire a competent Canadian as curator. The position was advertised in Canadian publications only and the three Canadian applicants were given every consideration.

Also, it is highly questionable whether an art curator need be Canadian to appreciate Canadian artists anymore than one must be Dutch to appreciate Rembrandt. Certainly we do not hesitate to hire Japanese, Czechs or Austrians to serve as conductors of our symphony orchestra nor should we.

The greatest art flourishes in an atmosphere of greatest acceptance. New York's leadership in a variety of artistic and academic fields is due to the welcome extended to talent gathered from the whole world.

We will never promote Canadianism by negative means, by erecting barriers intended to keep out Americans, Europeans or Asiatics. We can only realize our true potential by improving training, raising our standards and above all, remaining open to innovation.

Why Kosher meal service ended

London's Kosher School Meals Service will close down at the end of the current school term. A city with an estimated Jewish population of 280,000 cannot find the money to keep the service going. Demand for kosher meals in state schools has been steadily dropping in the last seven years. And at a cost to the parent of about $1.56. Ruth Raziel investigated.

After 30 years and millions of meals served up to countless school-age customers, satisfied and dissatisfied, London's Kosher School-Meals Service has come to the end of the road. Next September, when Jewish boys and girls begin their new term, many will be taking packed lunches from home that will have to sustain them throughout the winter. A few may have switched from state schools to those Jewish schools that have their own kitchens.

But indications are that by far the majority of children will be eating the regular non-kosher lunches provided by their schools. "Yet another nail in the coffin of Orthodox Judaism in England," is the way one unhappy parent described the situation.

Nat Rubin, honorary secretary of the meals service and secretary of the United Synagogue in London, who has nursed the service through many near demises, told me that this time he had no more faith in miracles.

The closing of the service, he said, was a "sign of the times," reflecting the decline in kashrut standards outside the home. Appeals to parents and to the community at large for funds had met with meagre response.

CAN'T BLAME PARENTS

"You can't really blame the parents," Rubin said. "They have grown up in a state with social services and expect school meals as of right. Also young people struggling with mortgages and keeping a home with perhaps several children in it would naturally watch every penny. Few realized what providing the service meant."

It meant maintaining two big kitchens in London from which by 10 a.m. every meal-school day over 2,000 meals (May 1972 figure) were despatched in insulated containers to widely dispersed centres around London. Children walked or were bussed to and from the centres. (An early problem was to find synagogue halls whose executive bodies were willing to accommodate the young diners.)

The service was basically concerned with children in state schools. However, their meal orders dropped from over 3,600 in 1964 and '65 to a little over 1,000 in May this year. And nearly half the 2,000 odd daily meals went to Jewish day schools, which probably will now have to do their own cooking or go without.

The total annual number of meals provided dropped from 614,700 in 70/71 to 470,600 in 71/72. Soon after the Second World War, when the provision of midday meals at schools became obigatory, and sandwich lunches forbidden, the community was eventually permitted to withdraw its children and send them to kosher meal centres.

UJWF to stress reaching the poor

Toronto's Jewish community has never failed in its responsibility to their less fortunate brethren and the United Jewish Welfare Fund is the effective agency through which the public's contributions are channelled.

That the UJWF is not marking time on a plateau of past accomplishments but is moving to meet new challenges, is amply borne out by examination of a report issued by the Social Planning Committee of the Fund. Attached to a 1970 survey of services provided for the Jewish poor, is a memorandum setting forth steps already taken, and measures that require implementation.

There is a tendency to regard the Welfare Fund as little more than a collection agency. Nothing could be further from the truth. Through its social planning department, the Welfare Fund is extending its outreach program in all its phases to ensure that the poor are reached and aided. The report gives details of what has already been accomplished and what is contemplated. These include establishment of special services for those whom the report says can be categorized as poor, "a substantial proportion of the adult population."

There is no specific guideline for defining poverty in a financial dimension for to do so would be irrelevant, according to a planning committee official. Being poor means an inability to meet basic needs, to have access to those things which safeguard the dignity of a family and support their sense of self worth.

The report finds that the near or marginally poor, generally speaking, have difficulty swallowing their pride and approaching an agency for help. The committee says "they seem hampered also by community and agency attitudes which they claim are not as sensitive to their sense of compromise and adequancy as they would wish. At the same time the agencies are trying to develop more adequate ways of identifying and getting through these sensibilities."

The report stresses four ways in particular to make the numerous welfare services more accessible and more palatable. These are appropriate public relations and publicity, enlargement of services in concept and scope, support for upgrading supplementary assistance standards and by agencies re-assessing their entire operations so that services become more effectively related to those who need them most.

Approximately nine per cent of Toronto's Jewish population live below the poverty line and a large number of families are just barely above that line. The task of the Welfare Fund, through its agencies, is to give succor to those who live in the shadow of need.

Writer recalls touching memory of youthful radio personality

By HORACE BROWN

A long time ago I learnt not to be swayed by first impressions. A man who led me to that point of view was the late and still lamented Kenneth Soble.

In the late thirties, I had a column in the influential New York publication, **Radio Mirror,** entitled rather ungrammatically (by them) **We Canadian Listeners.** Each month I highlighted a personality in Canadian radio.

Obviously up-and-coming, although previously unknown to me, was a young man named Ken Soble. When I interviewed him, I thought him loud and brash and pushing, more interested in a couple of racehorses he had acquired than in the programs his infant firm was producing.

After the article appeared, I took him a copy of the magazine. He read with relish.

"Horace, it couldn't have been better if I had written it myself," he said.

With that, I wrote off Ken Soble, although I did a couple of off-and-on writing-producing jobs for him.

My contacts were so few that, when we came in touch again around 1948, when I was trying to found the Canadian March of Dimes, I had to look twice to believe that this was indeed Ken Soble. Where he had been loud-talking, he was now quiet and restrained. His air was thoughtful, his whole attitude considerate. Ken had grown in stature in many ways, all of them good.

One of the most touching moments of my life was when he and his wife stopped me in the corridors of the hotel where the Canadian Association of Broadcasters had heard my appeal for help to get the Canadian March of Dimes off the ground.

"My wife and I have talked it over," he said, so simply and genuinely I could hardly credit what followed, "and we wanted you to know that we have asked divine blessing on what you are trying to do."

There is an ironical footnote. Three of us were coming back in the parlorcar of the train from Quebec, where the Canadian Association of Broadcasters had met. We were talking about what might happen to us.

"Well, I know one thing," said Ken Soble, "I wish I had your future, Horace."

"Me, too," echoed Ralph Snelgrove.

The future of both these men was written in the stars. Mine is still somewhat earthbound.

Opinion

Civil marriage question creates crisis as religious leaders oppose any change

By ROYSTON ALLEN
Special to The CJN

JERUSALEM –

Civil marriage in Israel – to legalize or not to legalize?

More behind-the-scenes dealings have gone on in governmental circles here over that question than any other, except possibly withdrawal from occupied territories.

The right-wing Orthodox parties are firmly against having civil marriage in any way, shape or form, and to preserve a relatively stable coalition Golda Meir's Labor party continues to back them. A far cry from the secular ideals that brought most of the Labor party leaders to Israel in the first place, many decades ago.

Then they turned their backs on the "medievalism" of the Orthodox Jewish establishment. To them, the envisaged Hebrew confederation of labor would be secular, religion would not be an affair of state.

When David Ben Gurion, Israel's first premier, married his late wife Paula it was in a civil ceremony in New York. He later refused, on principle, to a religious ceremony.

Left-wing parties in Israel would back any civil marriage bill but without the support of the powerful labor alignment, such a bill would be doomed to failure. The leftist Mapam and Independent Liberal Party (ILP) factions of the coalition could quit their alliance in protest. Such a move would leave Premier Meir alone with the religious parties, politically under fire from the right and left wings.

Basically, the religious bloc opposes any change in the status quo that existed in 1948, when Israel became a state. The law regarding marriages in effect then was the Turkish Ottoman law which put marriage and divorce in the province of the religious leaders alone, rabbis, priests, ministers and Moslem kadis. A member of one faith cannot marry a member of another without one partner converting. (Sole exception is Islam, for a kadi will marry a Moslem to a member of any monotheistic faith.)

In the rabbinical courts the problem is more complicated. There are many Jews who cannot marry their coreligionists because of a variety of objections put forward by the Orthodox rabbinate – the only legal body for Jewish marriages in Israel, as Reform and Conservative rabbis have no legal standing here.

A Cohen may not marry a divorced person nor a convert, a childless widow may not remarry until she has been "released" by the brother of her late husband from her religious obligation to marry him. (In the ceremony giving her the release, she has to spit upon her late husband's brother)

Mamzerim – Halachic bastards – may not marry at all.

Two young Israelis, brother and sister, were engaged to their respective partners. When they went to take out marriage licenses last year they were told they were "mamzerim." Not born out of wedlock – there is no discrimination against the mere bastard in Jewish law regarding marriage – but apparently their mother had not received a religious divorce from her first husband before marrying the father of the children.

Couples whom the rabbis refuse to marry for one reason or another, can go through a civil ceremony that is recognized by the Ministry of the Interior – either by going to the nearby island of Cyprus or arranging for a Mexican proxy marriage. Both cost anything from $500 up.

And the children of a couple married in this fashion face the same problems when they want to get married.

If a Gentile wants to marry a Jew in Israel, he or she must convert and have to lie when asked by the bearded rabbinical court if they intend to keep all the laws of kashrut and to observe the Sabbath completely. And then they must prove it by producing witnesses who will testify to their "total observance."

Judaism is not a missionary faith and conversion is not easy. In theory the rabbinical courts will not accept candidates for conversion who have ulterior motives – such as marrying a Jewish girl.

Less than 16 per cent of the Israeli public chose to vote for the religious parties in the last election held in 1969, yet the religious blocs continue to wield power over the lives of secular Israelis far out of proportion to the religious following here.

Uncle Eliezer picks best of Perek quotes

By J. B. SALSBERG

Uncle Eliezer was in a good, holiday mood when he called on me during the long weekend. As a matter of fact this uncle of mine is of good spirit at all times, but he doesn't always show it. He evidently fears that Bathurst Street will not take him seriously enough if he will not appear sombre from time to time. But on this occasion he made no attempt to conceal his satisfaction with himself and things generally.

After expressing admiration for my 8th story balcony garden that overlooks Toronto's Jewish main thoroughfare he started off in low key.

"That column of yours on the Perek was well received on Bathurst Street." I also played it cool and answered him routinely that I was aware of it, but I also knew that some were not too pleased with the selections I made.

"I wouldn't pay any attention to that kind," he said, "they must be followers of Shamai, to whom the letter of the law rather than the spirit, the moral and ethic of the law is important. No one who understands the essence of Hillel can possibly disagree with your quotations." At this he paused to give me time to appreciate his awareness of what's involved and to realize also that uncle Eliezer is not a nobody.

After a few moments of silence, to allow the traffic noise to subside, he started again. "But why didn't you continue with the Perek? After all it's a month since you wrote that one and the summer will soon be over." So I explained that after all who am I to teach ethics? This I said was always the task of rabbis, the spiritual leaders and the prophets. Then I was struck by an idea, a real inspiration. "Why don't you," I said, "a man of the people, make your own, your personal selection of the Perek?"

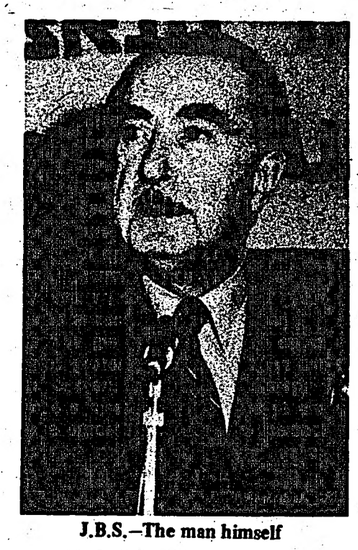
Uncle Eliezer couldn't conceal his satisfaction with the proposal but replied probingly: "But who will print what I think as especially ethical and moral in the Perek?" I assured him that I would. "But will the editor let you?" If he won't then there will be no column next week I assured him. To show his concern for his nephew's welfare he said that he would rather not get me in trouble. I insisted; he was glad to be coerced; he left and returned the next day with his pick of the Perek crop and here it is.

– "Raban Simon the son of Gamaliel said: On three things the world exists: On truth, on justice and on peace, as it is said: Execute truth, justice, and peace in your gates." (In view of that I fail to understand how the world existed till now. J.B.S.)

– "He (Rabbi Hanina the son of Dosa) was want to say: He with whom the spirit of men is pleased, the spirit of God is pleased; and he with whom the spirit of men is not pleased, the spirit of God is not pleased." (That places man (and woman) on a lofty pedestal indeed. J.B.S.)

– "R. Eleazar the son of Azariah said . . . where there is no meal, there is no Torah; where there is no Torah there is no meal." (But which comes first? J.B.S.)

– "R. Zadok said: . . . make not of the Torah a crown wherewith to magnify thyself, nor a spade wherewith to dig. And thus Hillel was want to say: He who makes worldly use of the crown of the Torah shall perish. Hence thou mayest infer that whosoever derives a profit for himself from the words of the Torah removes his life from the world." (Oy Vay! J.B.S.)



J.B.S.—The man himself

Uncle Eliezer had more in his Perek collection but I reluctantly had to leave them out – I know my editor and he is as gleefully cruel with his tapemeasure and scissor as ever.

And so we – uncle Eliezer and I – reluctantly leave Perek land for this Perek season. But there is no reason why you should. . . .

Allenby Bridge is peaceful link for trade between two nations

By ALEX SHUR
(IPPA)

Allenby Bridge, the crossing point between Jordan and Israel has been the scene of many crises. Terrorists have made it their settling place. It has been damaged and repaired under the noses of guns. Notable Arabs from the West Bank and East Jerusalem have appealed to Arab governments to help sort out these tangles.

One factor remains constant throughout the rise and fall of the war temperature. This bridge serves as a link between the Arab and Jew, between Israel and Jordan. . . . Yes, Jordan is still at war with Israel, but this does not prevent export and import taking place over the bridge. Heavy trucks roll over carrying English cloth, Chinese goods and plastics, vegetables and fruits. Both Israel and Jordan are benefitting and the business men are more than satisfied. Everyone is getting their money's worth.

Buses roll up at the Jordan side and the passengers get out. The Jordanian soldier makes a sign to his Israeli counterpart at the other side and the Arabs cross the checkpoint. There is no verbal communication between the two soldiers. But there is an unspoken rapport. . . . Both know that for the time being the sword of enmity has been lifted.

Allenby Bridge has been the scene of many personal crises too. Families are meeting again after agonized partings. A mother who was separated from her husband and children during the Six-Day War found herself in Jordan and supposed that her family had remained on the West Bank. When she came to cross the bridge she found her family also in the act of crossing from the Jordan side. Both sets of people had been in Jordan but the link between them had been broken.

Naturally there is military supervision and a customs check on the returnees. But there are very few cases of smuggling. A woman was caught smuggling jewels in a bag of laundry but she was allowed to proceed on her way.

You may ask. . . . How can Israel take such risks? Is there not a danger of arms and sabotage equipment being brought over . . . and terrorists themselves crossing? Undoubtedly there is such a danger. But the Israelis decided on this open bridge policy because it could be one of the gateways to a permanent peace. If we do not show goodwill there will be no such gestures from the opposite side.

Defence Minister Moshe Dayan who visited on June 19, 1972 at the Allenby Bridge said that the arrangement for processing summer visitors from the Arab countries are an improvement over the procedure of past summers. And it will enable thousands of former residents of the administered territories to visit their families, the emphasis in the scheme being on family reunions rather than on vacationing.

So guns no longer boom at the bridge. It is "business as usual" with commerce taking place and families being reunited amid laughter and tears. . . . Any one who did not know the situation would think it was a crossing point at the border between two friendly countries.

Israel is still at war with Jordan but the guns no longer boom at the Allenby Bridge, now more than ever a link between Arab and Jew. Above a family takes advantage of the relaxed security measures to visit Jordan's West Bank. (IPPA Photo)

Ultra Orthodox in Jerusalem denounce new sex boutique for its 'befoulment of the Holy City'

By NECHEMIA MEYERS
JERUSALEM –

Eros, Jerusalem's new sex boutique, has been launched with an extraordinarily successful advertising campaign carried on for the last two weeks by, of all people, the ultra-Orthodox members of Natorei Karta. When these pious religious gentlemen come marching to the small shop, clad from beard to foot in sackcloth, they are demonstrating against "the befoulment of the Holy City," but their reverberating prayers and protests – as well as their occasional attempts to push past the police and tear the boutique apart – actually serve to attract potential customers, anxious to see what the excitement is all about.

Most of what Eros sells can be obtained elsewhere: its sex magazines, imported and local, are prominently displayed, in between police raids, on central city newsstands, while its contraceptives are freely sold at pharmacies, albeit not in the psychedelic colors available at the sex boutique. Even its specialty, the so-called sex aids, are only to be seen in catalogues at Eros; the merchandise listed is not on display.

Israel still lags behind the U.S., not to speak of Scandinavia, when it comes to public sex. There are no really blue movies in the cinemas (I Am Curious Yellow, for example, was banned by the local censorship board), and the "live performances" that have proved so profitable for slick promoters from Copenhagen to Times Square are absolutely taboo. Moreover, public opinion – and not only religious public opinion – is likely to keep these bans in force for many years to come.

In other areas, public opinion has been leaning towards greater permissiveness. A recent poll, to give just one case in point, showed that 45.5% of the populace favors lifting the present (unenforced) law against homosexual relations, even between consenting adults. Thirty-nine per cent of Israelis, however, are against a change in this particular aspect of the sexual and legal status quo.

Members of the Knesset, Israel's legislature, generally lag behind public opinion in this sphere. However, Mrs. Shoshana Arbeli Almozelino, one of our eight female M.K.'s is an exception. Speaking not long ago on the problem of prostitution (and there are hundreds of prostitutes for every single sex boutique), she called for a radical solution: its formal legalization.

Unanimous on some issues

Jews' role in presidential vote takes on significance

By JOSEPH POLAKOFF
JTA Washington Bureau Chief

WASHINGTON (JTA) –

Now that the presidential primaries have been completed, the second act of America's quadrennial political drama begins.

The significance to the Jewish community of both parties' platforms this summer takes on an importance that seems to be broader and deeper than in previous presidential election years. To the problems of the Middle East are added the consuming Soviet Jewry issue, racism, terrorism on the airways and a host of domestic, social and economic subjects of special concern to the Jewish urban masses within the larger community.

Despite their reputation as a homogeneous group, Jews appear as deeply divided as the remainder of the country's people on such issues as tax support for private schools, busing, scatter-site housing and the civil service merit system. However, it has also been observed that the numerical proportions within the Jewish community on any given subject – such as Vietnam, for example – may be quite different from the country's population as a whole. On some matters, the Jewish community is virtually unanimous.

Party leaders and presidential candidates have long recognized that with respect to Israel's security and the right of Soviet Jews to emigrate, America's Jews are unified. Nevertheless, the platform builders cannot fail to underline their recognition by spelling it out in specific terms in these times of insistence on having promises in writing. For example, the security of Israel has been repeatedly assured by both parties. It is essential, however, given the natural tendency of politicians to move towards compromise to effect solutions, that the platforms insist that the US government continue to stand by its present policy of "non-imposition," meaning that in the Middle East, agreement must be reached by the parties themselves and is not to be imposed from the outside.

Furthermore, the platforms can assert firmly that the US government recognize Israel's sovereignty over all of Jerusalem and that as proof of that recognition, it will move its embassy from Tel Aviv to Jerusalem within one year at the latest. In this matter, President Nixon has an advantage: He can order the move immediately. However, the Democrats can pledge that if their candidate should win, the American embassy will be in the Holy City within, say, 90 days after he takes office. Moreover, the Democrats can score a clean beat on Nixon by making it a part of their platform immediately.

For Soviet Jewry the issue is more complex, as the almost complete official White House silence on what happened in the Moscow summit conference proves. Obviously the Nixon administration feels it cannot go beyond what little it has said on an issue which Presidential adviser Henry Kissinger has explained the Soviet government regards as an internal matter. There also may be other reasons for the silence. Nevertheless, ways are open to make this issue a permanent part of the American creed. Both political parties, therefore, can commit themselves to the proposition that this agreement, to which the Soviet Union is signatory, is a factor in every bilateral commitment made by the U.S. with the Soviet Union. This is not to say that Jews alone are affected by this principle of human rights. All peoples are included.

American Jews would applaud the parties for declaring racism anywhere repugnant to the U.S. and making that part of the American creed. If it is immoral for the Soviet Union to suppress human freedoms, then it is also immoral for white governments in Africa to do it. The outlawing of racism and bigotry, whether practiced in the style of Rhodesia or Syria or by an American domestic group, is fundamentally anathema to Jewish thought.

Another matter that the Jewish community would expect in both platforms is a demand on the American government to call on the world's nations to adopt stern measures to combat skyjacking and terrorism at international airports.

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Educators congratulate 'future leaders'

"Hold your heads high; be proud that you belong to the chosen people; bring the light of the Torah to the world." This was the message to the graduating classes of Eitz Chaim Schools from their principal, Rabbi S. K. Weinberg.

The graduation ceremonies were held at the Torath Emeth Synagogue under the chairmanship of Dr. Yehuda Shields. Joseph Tanenbaum, President of Eitz Chaim, presented diplomas to the students.

Martin Samosh was the valedictorian of the boys' graduating class; and Malca Posner spoke in Hebrew on behalf of the girls.

All 47 graduates will continue on to a yeshiva or to Bais Yaacov High School next year.

Congratulations were extended to the graduates on behalf of the Board of Jewish Education by Rabbi Irwin Witty, executive director.

"We pray that you become a vital part of the Jewish future by the way in which you study Torah, implement it and carry it forward," Rabbi Witty said. "Torah study means continued learning; it means developing the habit of study. You have just completed nine years of learning, but you will study Torah for a lifetime, and will transmit it to others."

Rabbi Witty expressed the board's appreciation for the help and guidance of the Eitz Chaim principals and teachers. "They help fashion the Jews of tomorrow," he said.

Rabbi M. Z. Ochs congratulated the graduating classes on their intention to continue on to higher Jewish learning.

"This proves that the Eitz Chaim diploma is not merely a certificate of achievement, but a passport to advancement and further progress," he said. "These students will aspire to ever-greater standards of academic excellence. They will be the future leaders of the Jewish community."

Seven hour delay makes little difference after 52 years of separation from sister

By JERRY GLADMAN

TORONTO -

Irving Sherman waited 52 years to see his younger sister, another seven hours didn't make that much of a difference.

Besides, there was little else the 70-year-old retired merchant could do last Wednesday night when informed his sister, Mrs. Roza Schmorgoon - flying to visit Toronto from Russia - had been delayed in Montreal overnight.

The Sherman family - almost 30 strong - had to return home from Toronto International Airport to wait the seven hours. But the following morning, Sherman and his two older sisters, both of whom visited Mrs. Schmorgoon in Russia last year, were at the arrival gate to greet the latter.

Mrs. Schmorgoon, who was overcome with emotion at the sight of her family, said she was "very pleased and elated to actually be here after such a long time."

After three attempts over the last several years, Mrs. Schmorgoon received government permission to visit her family in Canada, a visit that would reunite her and her brother for the first time since he left Russia in 1920.

She marched right over to him when she passed through the arrival gate. Although she had seen pictures of him, she said she would have recognized him anyway.

"She seemed to sense it was him," said Mrs. Bess Sherman, Irving's wife. "My daughter, Debbie, recognized her because of the close resemblance between Roza and the two older sisters."

Mrs. Schmorgoon kept repeating her brother's name. She said she couldn't believe they were together again. She had been afraid it would never come about, she added.

Sherman said he wasn't sure how long a visit she would be allowed. He said she would definitely be in Toronto for 45 days. They originally applied for three months.

Although the family has been corresponding regularly with Mrs. Schmorgoon since the end of World War Two, they never thought they would get to see her.

"We were supposed to go to Russia four years ago," said Mrs. Sherman, "but both of us took ill and we were unable to make the trip."

"To me it's a dream," said Sherman. "If someone would have told me this would happen, I wouldn't have believed it."

After being turned down twice, their third try met with approval only a couple of weeks ago. "We learned so quickly. We thought it would take awhile," said Sherman.

The two older sisters, Mrs. Lillian Powell and Mrs. Sarah Rossman, met with Mrs. Schmorgoon in Moscow last year. They spent 17 days together.

"When I first saw her at the airport in Moscow, I recognized her immediately," said Mrs. Powell. "She looks just like Sarah."

Mrs. Rossman, who hadn't seen her sister in 62 years - she left Russia 10 years before Irving and Lillian - said "it's too much to believe.

"I didn't see her for 62 years and now I've seen her twice in one year."

When Irving and Lillian left their hometown of Belilovka in 1920, they left behind two sisters, a brother and their parents. Only Mrs. Schmorgoon is alive today.

"We travelled for a whole year before we made it to Canada," said Irving. "My older sister sent us money in Rumania. I wanted to go to Israel as a pioneer but Sarah said to come first for a visit to Canada and then decide."

The visit lasted 52 years. And now the sister who was left behind has come to visit.

Batshaw speaks of basic rights

From CJN Quebec Bureau

MONTREAL -

The right to leave and enter a country is a basic human right asserted by all people as soon as their liberties are won from "oppresive authorities," Mr. Justice Harry Batshaw, judge of the Superior Court of Montreal, said in an address to a recent law conference in Norway.

"Could any citizen," he said, "who is restricted because of his race or religion from moving more than three miles from his place of residence - as is the case in one country with regard to one segment of the population - be considered a free man?"

Justice Batshaw - the first Jewish Superior Court Judge in Quebec - told the European assembly that not only does Canada recognize the right to return and leave, but the country also recognizes its implied provision.

The provision, which is outlined in the Declaration of Human Rights, says "this fundamental freedom is recognized without distinction of any kind such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

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Capacity crowd attends UJA rally

KITCHENER -

A capacity attendance of members of the Kitchener-Waterloo Jewish Community attended the annual United Jewish Appeal Campaign dinner under the chairmanship of Sidney Bergstein.

Rabbi W. Gunther Plaut, spiritual leader of Toronto's Holy Blossom Congregation and past-chairman of the Toronto UJA Campaign, was guest speaker at this event. His presentation in which he emphasized that it is up to every Jew to help his brethren emigrate from the Soviet Union and settle in Israel, received an enthusiastic response.

For the first time, the Kitchener - Waterloo community held a separate women's campaign headed by Mrs. Ben (Ruth) Joseph and Mrs. Martin (Charlotte) Levene.

Leo Wolynetz, first - vice-president of the campaign, on behalf of the Kitchener - Waterloo Jewish Federated Charities, presented an award to Jack Miller, member of the executive, for his outstanding efforts in the 1971 UJA Campaign. Edward Moscoe was presented with the special "Heart Award", initiated by Harry Bierstock who chaired this community's campaign 1969-1971, by Harry Strauss.

An award for his outstanding work as chairman of this campaign for the past three years was presented to Harry Bierstock.

From left Mrs. Martin Levene, Mrs. Ruth Joseph, Sidney Bergstein, Martin Levene, Leo Wolynetz, Jack Rosen

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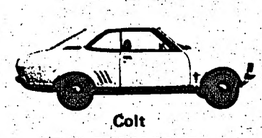

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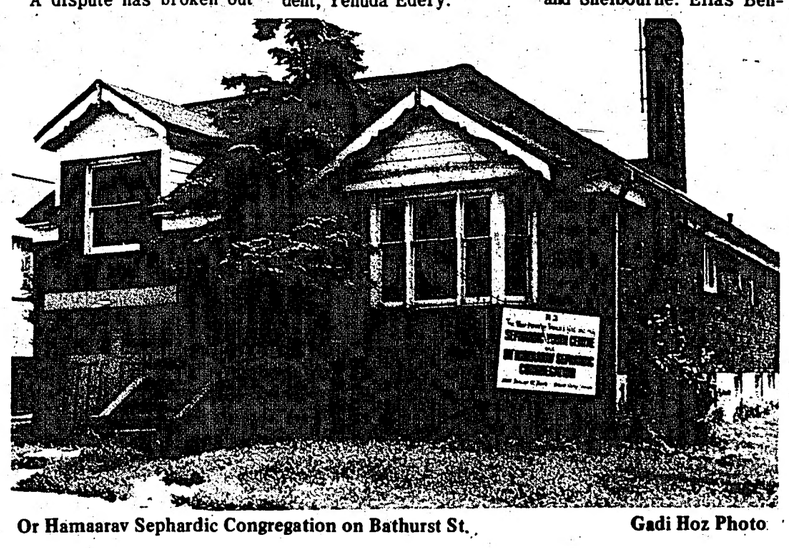
Discontented congregants dispute rabbi's authority

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –
A dispute has broken out between discontented members of Or Hamaarav Sephardic Congregation and the synagogue's rabbi and president, Yehuda Edery.

It centres on the question of authority in the synagogue and youth centre which opened this year at Bathurst and Shelbourne. Elias Benmergui, treasurer of the synagogue and spokesman for the dissident members claims Rabbi Edery no longer allows them into the building.



Or Hamaarav Sephardic Congregation on Bathurst St. Gadi Hoz Photo

The members have called for an accounting of $9,000 loaned to the congregation for renovations by the Toronto Hebrew Re-establishment Services in December, 1971. Rabbi Edery and the members differ on whether the loan was to the rabbi or the congregation. The loan cheque from the Services is made out to Or Hamaarav Sephardic Congregation.

Edery, who founded the synagogue in 1970, in an interview told The CJN he did not have to give the members an accounting of the money.

"Benmergui is not the one to demand this," he said. "He is not a member of this synagogue nor is he treasurer."

Asked about Benmergui's name on the synagogue's letterhead as treasurer in the loan application to the Re-establishment Services, Edery said "these people listed there were just a temporary group to help me out. I gave Benmergui the title . . . he never signed any cheques. . . . The official papers don't show that he is treasurer."

In the application for the $9,000 loan written Dec. 2, 1971, Edery wrote:

"The money requested as a loan is for the purpose of paying for the renovations of the building leased to set up a permanent synagogue and youth centre for the Sephardic community of Toronto who are French/English speaking. There are about 700 families who would be potential members. . . .

"Cost of our project for renovation is approximately $15,000 i.e. for both the synagogue and youth centre. We have so far raised $6,000 and this would therefore leave a balance of $9,000 which we are requesting."

Edery told The CJN that Or Hamaarav "is a private synagogue, not a public one."

"I built it myself with my own power. Nobody gave me a cent." Asked to clarify the statement he said he had put $18,000 into the synagogue, while the dissident group gave $25.

The Bathurst St. building is a youth centre, Edery explained, and it is also used for religious services.

"It's main operation is a youth centre. . . . There's no membership to the synagogue, only voluntary donations."

The dissident members claim Edery no longer allows them into the synagogue although they have contributed money.

Edery said he called police May 28 when Benmergui and others did not leave the congregation at the 11:30 closing time.

Police Constable Pratt of 53 Division told The CJN he went to the synagogue and the men left when asked to do so.

"We have no shul; no place to go," said Benmergui.

The discontented members took their case to Rabbi Gedalia Felder of Shomrai Shabbos. He told The CJN he advised them to go to Ben Kayfetz, secretary of the arbitration committee of the central region, Canadian Jewish Congress. "It is a community matter," said the rabbi. "If Congress asks me to act or to chair a rabbinic court, I will get involved."

Congress sent a letter to Edery asking him to take part in arbitration with arbitrators to be agreed upon.

A week after the letter was sent, Kayfetz said there had been no reply. Edery told The CJN he would not take part in arbitration and added "I don't want anything in the paper. If you put in anything, you're looking for trouble."

The group explained they would not take the dispute to court because it was against their religious beliefs.

The Benmergui group were originally members of Petah Tikva Synagogue when Rabbi Edery was its spiritual leader. When he left, they followed him to Or Hamaarav.

"We followed him because we wanted an Orthodox rabbi and to raise our children in a Hebrew School, said Eli Kuessous. "He promised to take our children to Yeshivot and give them true Torah learning."

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Half of Montreal Golden Agers are living below poverty line

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –
Some 50 per cent of the members of the Golden Age Association have inadequate incomes says Florence Kirshner, executive - director of the agency.

"Another group lives just on the edge of the poverty line, and they have to think about spending money on such items as a telephone call, or a new pair of shoes," Mrs. Kirshner said.

A citizen at age 65 is entitled to receive a maximum of $150 per month, but those between 60 and 65 years of age must go on relief assistance at a maximum of $110 per month - with a means test.

"If you look at this realistically," said Mrs. Kirshner, "a single person living alone pays an average of $60 a month for rent, $15 a week for food, and about $20 a month for drugs.

In order to purchase the "non-essential" items such as a gift for a family member, or a movie, the elderly will often spend money which would otherwise be allocated for food.

"In order to buy the few things they need to feel like human beings, the senior citizen doesn't eat for a day."

Mrs. Kirshner said one of the major problems encountered at the association is undernourishment compounded by a very serious lack of funds to purchase adequate amounts of food.

Of the 2,000 members of the Golden Age Association, Mrs. Kirshner estimates that some 25 per cent live on the poverty line, while a further 25 per cent - particularly immigrants who have lived in Canada 10 years or less - receive welfare assistance and are "much worse off."

The high cost of drugs is a constant problem for the elderly, since the $150 per month maximum subsidy level doesn't account for drugs which are not of a 'permanently required' nature.

According to Mrs. Kirshner hospital clinics are "impossible" so the elderly tend to go to private doctors and are subsequently faced with high prescription costs.

A home visitors' program was initiated by the association in February in order to detect the many senior citizens living alone and in isolation.

"One elderly couple we saw didn't even have a mattress in their one room, and others we found literally spend 24 hours a day in bed."

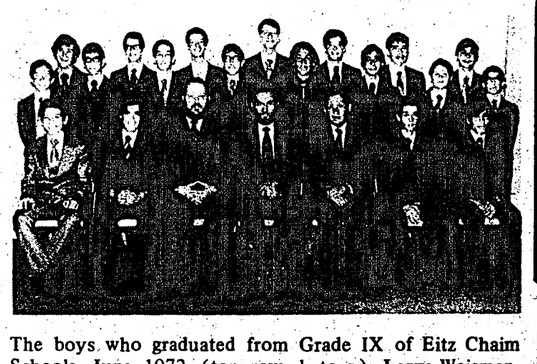
The association is an agency of Allied Jewish Community Services, which supports the home visitors' program, provides subsidies for transportation and incurs the deficit of the group workers, as well as the yearly budget.

The more than 600 participants who attended AJCS' annual meeting and community conference last April concurred that poverty among Jews is an immediate problem to tackle.

They felt AJCS should play a greater role as an instrument of the community to "influence the government concerning the needs of the poor."

The community planning department is now compiling an exhaustive study on the plight of the Jewish poor. The report is expected to be released shortly.

Community Bulletin Board



The boys who graduated from Grade IX of Eitz Chaim Schools, June 1972, (top row, l. to r.): Larry Weisman, Yehuda Plonka, Moshe Mayer Adler, Shmuel Rubenstein, David Lipener, Stephen Klein, Martin Samosh; (second row, l. to r.): Myron Philip Kurtz, Simcha David Weinstock, Eric Spiegel, Fabian Sheldon Weinles, Larry Wayne, Nechemia Langer, Sholom Lepa Sanik, Ménachem Markovic; (front row, l. to r.): Nathan Farkas, Hillel Kaplan, Rabbi P. Weiner, Principal, General Studies Department; Rabbi S. K. Weinberg, Principal, Eitz Chaim Schools; Mr. L. Adler, Vice-Principal; Yosef Yaakov Geller, Eliyahu Meyer Magder.

The girls who graduated from Grade IX of Eitz Chaim Schools, June 1972: (top row, l. to r.): Sarah Mana, Odil Sora Jacobovitch, Adele Gerstner, Yehudis Nussbaum, Malca Raizel Posner, Judith Katz, Merchie Kouses, Batsheva Ochayon; (second row, l. to r.): Tobi Gilda Mahler, Miriam Ruchel Mandel, Naomi Rosenzweig, Clarita Assayag, Batsheva Brauner, Annie Rubin, Frummie Urman; (third row, l. to r.): Rhona Karen Kanner, Shirley Schonblum, Pessie Kopel, Chava P. Greenwald, Vivian Tennenbaum, Bryna Menzelefsky, Lisa Werner, Mercedes Corcia; (front row, l. to r.): Tzirel Wurzberger, Gitta Light, Rabbi P. Weiner, Principal, General Studies Department; Rabbi S. K. Weinberg, Principal, Eitz Chaim Schools; Mr. L. Adler, Vice-Principal; Joyce Stefansky, Sora Gina Rosenblum, Chaya Grauer.

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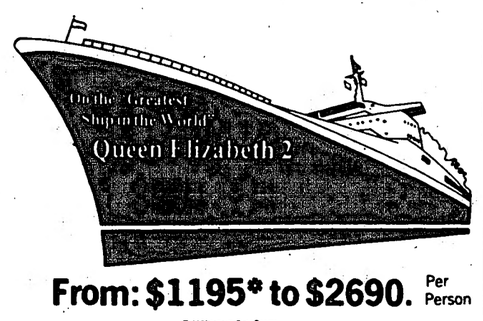

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Pentagon says

Israel forces considered part of U.S. military

NEW YORK -

Chief Pentagon spokesman Daniel Z. Henkin has declared that the defence department takes Israel's air force, navy and ground forces "very much into account" in its assessment of comparative U.S. - Soviet military strength in the Mediterranean.

In outlining U.S. security strategy to leaders of the Zionist Organization of America here - a rare appearance by ranking Defence Department officials before a Zionist gathering - Henkin said the United States follows very closely and reckons with the capabilities of Israel's armed forces.

"Not to do so would be unrealistic," the assistant secretary of Defence for Public Affairs told the ZOA meeting. "And if there is anything this strategy underscores," he said, "it is realism."

Henkin and William J. Baroody, Jr., assistant to defence secretary Melvin R. Laird, began the meeting with a global analysis of what they termed the United States' "national security strategy of realistic deterrence." But the majority of questions from the ZOA leaders following their presentation centred on the Pentagon's views of Israel's military competence and needs.

"We are not going to 'bug out' on the world," Baroody said. "We will provide a shield if a nuclear power threatens the freedom of a nation allied with us or whose survival we consider vital to our security."

Responding to questions on American arms backing of Israel, in light of the Soviet Union's policy of supplying Egypt with new armaments and sending its own military personnel there, Henkin said that a "realistic deterrence" will be provided in Israel by the people who live there.

"A major reason that Isreal gets security assistance," he said, "is the fact that this is what Israel wants and needs. It does not want U.S. manpower there."

Henkin declared that the United States will continue to provide Israel with security assistance - in the form of training, technological knowhow and production of certain military items - as long as "we can get it through Congress."

Herman L. Weisman of New York, president of the ZOA, said at the meeting that a series of conferences, preceding the U.S.-U.S.S.R. summit talks, between the Soviet Union and its friends and allies - including many Arab states - had resulted in a number of treaties of friendship which should keep the United States on the alert regarding its international defence commitments.

However, Weisman said the American policy of realistic deterrence "gives those interested in Israel's security a reasonable expectation that an outbreak of hostilities in the Middle East will not be encouraged by the Soviet Union.

Prime Minister Golda Meir returns from Vienna where she attended the International Socialist Congress. Among those who accompanied her to the plane were Deputy Prime Minister Yigal Allon and Foreign Affairs Minister Abba Eban. (IPPA)

How to keep Israeli forces on their own side of border

FROM ARAB SOURCES:

By IMAD SHEHADEH
The Daily Star, Beirut

Our two bits' worth regarding the happenings in South Lebanon may pale before the passion of the speeches that are echoing in the nation, but we slip it in with apologies:

All Lebanese factions are agreed that the prime object at the moment is to persuade Israel to stop pounding Lebanon senseless. There are five measures which, in theory, should serve to keep the Israeli military on their side of the borders. Each, has its merits and its weaknesses, in terms of practicability and effectiveness, and the merits and weaknesses of each are capable of being weighed with adequate, it not total, accuracy:

First:

Lebanon can mobilize. It can call out the artillery and the anti-aircraft guns and swat the Israeli enemy flat every time he steps across the frontiers.

This approach would be ideal. But the stout hearts who are advocating it with such admirable shrillness may do well to recall that Lebanon is Israel's military junior, and that Israel may welcome a Lebanese show of resistance as a capital excuse to saunter into South Lebanon and strike roots there "in self-defence."

Second:

Lebanon can give the commandos one-way tickets out of Lebanon, and if they decline and linger, Lebanon can batter them into submission. Since it is commando presence in Lebanon which has gained Lebanon Israel's unwelcome attention, this would seem to be an excellent way to shield our sovereignty.

This would be an excellent way, however, only if we were to assume that the elimination of the commandos in Lebanon, violently or otherwise, would indeed end Israeli attacks and would at the same time be welcomed by all Lebanese factions.

If Israel (as everyone here seems to agree) is merely using commando presence as a convenient excuse to attack Lebanon, is it not conceivable that Israel can find another excuse (perhaps even go on crying "terrorist") after Lebanon has swept the commandos out? And would it not be a shame to sacrifice the commandos (whose cause, in principle, everyone in Lebanon seems to support) for nothing?

Third:

Arab countries like Syria, Jordan and Egypt can stop shooing the commandos off their lands. The commandos can be allowed to operate in all Arab countries surrounding Israel, and open three new fronts for Israel to worry about. And why not? It is not Lebanon that has lost any of its territory to the Zionists. It is Syria, Jordan, Egypt.

Spreading the commandos (and the blame for them) among the Arab states is a good idea. But if Israel (as everyone has reason to believe) has its eye on the Litani waters.

Fourth:

Lebanon can, as it has already done, turn to the United Nations and place its fate in that organization's hands.

Fifth:

Lebanon can call on the superpowers to pressure Israel into leaving the South alone.

Argentinian anti-Semitism stems from three sources

BUENOS AIRES (JCNS) -

Anti-Semitism which is widespread in Argentina could be broadly classified as stemming from three sources, which are frequently interlinked: the ultra - right - wing elements combined with some church circles, the "anti-Zionist" left; and the Arab League.

This assessment was given by Dr. Sion Cohen Imach, the president of Daia, the representative organization of Argentine Jews when he reported before its plenary meeting here that anti-Semitic publications and anti-Semitic references in the press were increasing.

Dr. Imach pointed out that in Buenos Aires a stream of right-wing anti-Semitic literature was being produced by a "Centre for Patriotic Studies."

Primera Plana, the main Argentine weekly which has been openly anti-Semitic since the 1967 Six-Day War, recently published an article saying that the armed forces were studying with concern reports that the three main "dangers" for the country were: "Jews, Communists and Peronistas." (supporters of former President Peron who is living in exile in Madrid).

In La Plata, the capital of Buenos Aires province, David Graiver the provincial Jewish minister of the economy, has been the target of pamphlet attacks accusing him of giving privileges to the Jewish community.

The Jewish community was accused in turn of preventing the return of former President Peron from Madrid.

In Tucuman, a course has been opened for the study of "The New Zionist Order in Argentina" by Dr. Cornejo Linares the anti-Semitic former Congressman. A "Nationalist Party" with open Nazi tendencies is active in the city and it operates agencies in the northern provinces.

The magazine, **International Politics**, is a model of the left for its violent attacks on Israel and Zionism. A left-wing weekly, **Here and Now**, recalled with pleasure the destruction by arson of Israel's Latin American trade fair site in Buenos Aires in 1968. The fair was successfully held the following year.

Another publication printing anti-Semitic attacks has been the ultra-leftist **Propositos**. Dr. Imach declared that the Arab League was now reaping "the harvest" of the "anti-Zionist" seeds it had been sowing for some 12 years.

Report on trip, Nixon is urged

WASHINGTON (JTA) -

Sen. Henry M. Jackson (D. Wash.) says that the nation's news media should demand from President Nixon at a press conference that he reveal what he said at the Moscow summit conference regarding Soviet Jewry and what response the Soviet leadership made.

Jackson made the suggestion in response to a question from the JTA at a National Press Club luncheon last week. He was asked whether he would request the information on those points at the Senate hearings to be held soon on the Soviet-American agreements reached in Moscow.

The senator, who was a candidate for the Democratic Presidential nomination, said the president was not "available" to him for questioning and added, "I hope you will get that information at a press conference. There are lots of questions that the President should be asked to stand up and answer."

The White House has said that the President "mentioned" the Soviet Jewry issue at the summit conference.

Syrian mission

TEL AVIV (JTA) -

Five high ranking Syrian intelligence officers captured by an Israeli patrol inside Lebanon near the Israeli border have admitted they were on a joint military mission with Lebanese officers, Chief of Staff Gen. David Elazar has disclosed.

He said the admissions belied claims from Beirut and Damascus that the officers were merely sight-seeing and were "kidnapped" by the Israelis.

Israel experiences hotel boom

JERUSALEM -

An hotel building boom is being experienced in Israel with 9,267 new rooms under construction, 4,900 of them in Tel Aviv and 2,200 in Jerusalem. Another 50 major hotels with 7,800 rooms are on the drawing boards and slated for completion by 1975 and 1977.

This building program will increase the total capacity of tourist accommodations by 1975 to 25,500 rooms from the present 16,200.

In order to alleviate the situation of the past, where some tourists without hotel accommodations had to be turned down, the Ministry of Tourism together with the municipalities of Jerusalem and Tel Aviv, have established a Room Bank, which has some 2,000 approved rooms available in private homes. And next year, when Israel commemorates its 25th anniversary with country-wide celebrations, authorities "fear" that the total number of visitors from overseas may reach the one million mark, a target originally anticipated by 1974.

This growing influx of tourists likewise has created problems for Arkia, Israel's domestic airline which maintains regular services between points in the country and also organized excursion flights to Eilat, Santa Katarina and Sharm el Sheikh in the Sinai desert. In order to avoid disappointment through lack of reservations, the airline from now on will market its inclusive tours direct from New York.

The need for tourists from the North American continent to make their reservations well in advance has been greatly increased because of the steadily growing number of visitors coming in from European countries. Inhabitants of these, because of their geographical proximity have discovered that they can spend a sun-filled holiday in Israel at reasonable cost.

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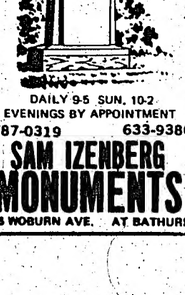

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Israeli films need promotion by distributors

film review

By RICK KARDONNE

A few weeks ago, I saw the Israeli movie **The Policeman**. It was one of the funniest films I have seen in a very long time.

It was far superior to the high school jock atmosphere which made the British comedy **And Now for Something Completely Different** a great disappointment, and a refreshing alternative to the Woody Allen schlemiel approach which has been the Hollywood comedy standard for a long time now. **The Policeman** was a sensitive, completely human and touching experience. Because of this more sophisticated approach, the slapstick sequences, such as the staged robbery of the monastery in old Jaffa, were that much funnier.

What is most regettable is the fact that **The Policeman** was screened for only one day; June 11. It is extremely difficult to see Israeli movies, especially current ones, anywhere in North America. Since most major movie distribution networks are in the hands of Jews, this is indeed puzzling.

Last year, I saw **Sallah**, which was Topol's first feature and which was also produced and written by Ephraim Kishon. **Sallah** is one of the great movie classics, ranking with the best of Charlie Chaplin as far as comedy goes, and, in addition, a stinging satire on such Israeli institutions as the kibbutz and government bureaucracy; as well as a powerful commentary on the first great Sephardic immigration into Israel during the early 1950s.

I have seen three other Israeli movies which were not produced by Kishon: **Margo, The Dreamer,** and **The Siege.** The first flick was a light love story, on the same theme (but not the same plot) as **Georgey Girl.** The second one was a quiet, skillful and extraordinarily beautifully - photographed tale of a young introverted artist who works at an old age home in Safed, and the third one was a powerful and haunting account of a war widow.

All of which proves that not only has Israel produced movies which are as good as the best movies anywhere else in the world, but that the Israeli film industry has all of the potential for becoming a major moneymaker for the Israeli economy and a strong magnet for young people throughout the Diaspora to become totally involved in an exciting, "now" creative scene within Israel – if necessary steps are speedily undertaken now by Jewish film distributors in the U.S., Canada and Europe.

If Israel seeks to attract the most creative Jews in the Diaspora, and thus maintain a high cultural atmosphere which will benefit the state in so many other intangible ways, it must provide the facilities to physically allow such a scene to flourish. Even though Israel's total population is only three million, Israel is extremely fortunate that many of the largest movie distribution chains throughout the free world are managed by Jews; thus providing a ready-made distribution network which would readily reach hundreds of millions. The talent is there; all which is needed is a little bit of will, chutzpah and genuine idealism.

The Tel Aviv-Maccabi teams circles Bloomfield Stadium in Jaffa after winning the National League Championship. Maccabi finished first for the 16th time. The Israel 11 will play Toronto Metros at Varsity Stadium in Toronto Aug. 9. (I.P.P.A.)

Choristers produce thrilling sound

By ALAN MARKS

On Wednesday evening of last week the American Conference of Cantors concluded their first convention to be held in Toronto with a Concert of Jewish Music at the St. Lawrence Centre. The music was provided by nine cantors from all parts of the continent, a 12-voice mixed choir and a 20-piece orchestra, all under the direction of a fine young musician, Dennis Michno of New York.

The choir, assembled from among the leading choristers in Toronto, was superb and produced a consistently thrilling, beautifully balanced sound; and the orchestra contributed a fine accompaniment whenever they were on stage.

There were 11 items on the programme. The first, and for me the highlight of the evening, was **Canticum Hebraicum,** a cantata in nine movements by the 17th Century French composer Ludovico Saladin. The text is to celebrate the birth of a boy and the piece is scored for tenor (Cantor Sheldon Merel of Holy Blossom Temple), counter - tenor (Anthony Sanguine), baritone (Cantor Ramon Gilbert of Bridgeport, Connecticut), choir and chamber orchestra, including a harpsichord played by Douglas Bodle. The blend of tenor and counter-tenor was particularly fine and the whole effect of the alternating movements for choir, soloists and orchestra was altogether charming.

By contrast, the other major work was a world premiere, **Kaddish for a Warring World** by the American composer Martin Kalmanoff for tenor, baritone, choir and orchestra. The text was an amalgam of war poetry and the Mourner's Kaddish. Though the work had some exciting musical moments I felt it lacked both variety and imagination and as a result it was too long to hold the attention. Unfortunately too the soloists were simply not equal, either in range or quality, to the demands of the music. One would have liked to hear Cantor Merel and Cantor Seymour Schwartzman of New York, a splendid operatic baritone who gave a beautiful rendering of two Yiddish songs, in the solo roles.

One piece created a tremendous impact – **A Message from Within - An Open Letter to Soviet Authorities from a Young Jew** by Michael Isaacson. It is written for narrator and speaking chorus who intermittently slip into strange and subtle, almost electronic, harmonies and was brilliantly effective.

Though all the works were interesting some gave special pleasure, notably Louis Appelbaum's **Cry of the Prophet,** an extract from Jeremiah for solo baritone and piano beautifully sung by Cantor David Untermann of Oakland, California; a lovely rendering by Cantor Merel of a **V'sham'ru** for unaccompanied tenor and choir; and a piece for unaccompanied choir from **The Diary of Anne Frank** by Oscar Morawetz. The concert ended on a high note with **Vision of Isaiah** for baritone, choir and orchestra by Ben Steinberg. Cantor Sevrin Weingort of Temple Sinai sang the solo and was in fine voice.

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Bitter-sweet vignettes of Jewish prairie life

book review
By BERNARD BASKIN

RAISINS AND ALMONDS

by Fredelle Bruser Maynard
Doubleday of Canada

This slim collection of vignettes and reminiscences of a bygone period in Canadian life is a joy to read - and slowly savor.

The author, now a middle-aged professional consultant in English living in the United States, was brought up in a number of small towns in Saskatchewan and Manitoba. Her recollections are bitter-sweet, evocative of a simpler, happier, often harsher way of life.

Do those bleak, largely Scandinavian, communities still exist? Do those ferocious winters still sweep down implacably upon the unprotesting prairie? Do women still respond with delight to the fat, resplendent mail-order catalogues from Eatons? Do children still experience the thrill of cracking open new books as the school term begins?

Often the only Jewish child in the school, Fredelle had her special problems of adjustment, involvement and identity. Christmas was always traumatic for a little girl who was asked to perform or recite at the Church play or school party, but who was never rewarded by Santa Claus.

The schools were very much alike and there was always an indomitable Mrs. Wiggins to leave indelible memories. "We had a certain amount of fun, but we never imagined that school was a place you went just to enjoy yourself . . . I was studying, in the same year, French and Latin and English and history and biology and civics and chemistry - along with, of course, music and domestic science. We had no study periods in school, and took classes until 4 p.m. We were, in short, sufficiently occupied."

Ben Bruser, the head of the family, was more of a hopeless romantic and student, than a successful businessman. (In any case, how could one compete with the ubiquitous T. Eaton Co.) Fredelle and her family moved often, ending up in Winnipeg - large, bewildering, inhospitable.

At the University of Manitoba, Fredelle has to make a painful decision involving a beloved teacher. She leaves his classes for those of a younger, brighter and more popular instructor. Suddenly life is complex and uncertain; it becomes involved with pain, sadness and death.

Eventually Fredelle marries a Gentile and, remote in time and space from her early years, reflects on what had been.

For a woman who takes unmistakable pride in her Jewish origins and knowledge, there are a number of unfortunate gaffes about Judaism. Also, her description of her father's body in his old age while she is bathing him, cannot be read by the sensitive reader without wincing.

Gentle and humorous - nostalgic without being sentimental - **Raisins and Almonds** conveys the feeling of what it was like to be a Jewish child and young woman on the Prairies - and in the Canadian West - a generation or so ago. This book deserves a wide readership that it will probably not receive.

Bernard Baskin is rabbi of Temple Arshe Sholom, Hamilton.

Dora Wasserman

Yiddish theatre sparkplug

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

When Dora Wasserman emigrated to Canada from Europe in 1950, one of her main concerns was developing a Yiddish language theatre group for the Montreal community.

She fondly declares that many of the youngsters she tutored 18 years ago at the Jewish Public Library are still very much involved in the productions she directs.

Born in the shtetle of Tgetomir, Russia, in 1920, she was one of a family of five girls, and whose father was affectionately called Tyvia by the townspeople.

Mrs. Wasserman attributes her career in drama to her father who imbued his children with a deep love of shtetle culture, "which also seemed to take away the pangs of poverty in our home."

She says: "In Russia it wasn't very easy to be religious outside of the home. So everyone in town knew they could come to the Goldfarb's where they would be sure to get potatoes, sour cream, and tea - and a whole evening of stories and chanting."

At 13, Dora Wasserman set off for Moscow where she studied drama at the Moscow Yiddish Theatre which was under the direction of Shloime Michaels, He ran the famous theatre - until it was closed down by the Soviet government in 1947.

During the early war years, Mrs. Wasserman toured the small towns and villages of the Soviet Union - by horse and carriage since war shortages prevented the use of any other form of transportation.

After hopping from one major city in Europe to another, she came to Canada in 1950 and immediately set out to develop Yiddish theatre in Montreal.

"It was a difficult time," she explained, "for although the children I taught drama to at the Jewish Public Library knew how to speak Yiddish, there was a tendency to be proud that you didn't know any.

"Now it's a different problem, the children don't know how to speak Yiddish. And it's such an alive language - not just folklore - because you find such wonderful expressions Hebrew doesn't even have."

Eight years ago, under the 'daring' administrative direction of Moishe Katz, the theatre group left the stage at the Folk Shule to try the risky venture of producing a play on the stage at the Gesu Hall.

The scheme worked, and since that time the group - although financed almost entirely by the box office - has produced four major musicals and several dramatic presentations.

Her theatre company will be applying for an OFY grant to help some of the students who spend their summers with the group.

Israel expresses grave concern over PLO branch in London

LONDON (JCNS) -

The Israeli Embassy in London has conveyed its grave concern to the British Government over the imminent establishment here of an office of the Palestine Liberation Organization which includes every shade of the anti - Israeli terrorist groups, writes the JCNS Diplomatic correspondent.

No objection was raised to the opening of a London branch of the PLO - its first ever to be set up in a Western country - either by the Home Office which is the government department directly concerned or by the Foreign and Commonwealth Office which has also been consulted. The PLO is planning to set up similar offices in Paris and Geneva.

A spokesman for the Israeli Embassy said an expression of concern had been conveyed to the British Government. "We are very worried that an office of the PLO should be established here, especially having regard to the long chain of acts of terror which had been directed by groups affiliated to that organization against Israeli institutions, as well as airliners and their passengers. The Zim office in London was bombed in August of 1969 and there have since been similar attacks on Israeli embassies, El Al offices and other Israeli institutions in other capitals and cities for which the PLO or its affiliated groups must bear the responsibility.

Gen. Rabin Technion president?

TEL AVIV (JTA) -

Informed sources report that Gen. Yitzhak Rabin, Israel's Ambassador to the U.S., was under consideration for the presidency of the Haifa Technion.

A special committee named to make recommendations for the post to the Technion board reportedly approached Rabin. The committee also discussed the post with Gen. Amos Horev, former air force commander, reserve general Dan Tulkowsky, Yeshayahu Lavie, former defence ministry director general; and acting Technion president Prof. David Ginsburg.

Prospects of Rabin's being named to the Technion presidency reportedly were heightened by complications understood to have developed over plans to name him to a ministerial post in the cabinet. If a crisis developed over the effort by the Independent Liberals to introduce a limited civil marriage bill, prospects for a Rabin appointment to the cabinet would improve, some sources said.

Otherwise, it was understood, appointment of Rabin as head of Israel's highest technical institution would be considered a fitting honor when he completes his present ambassadorial tour of duty.

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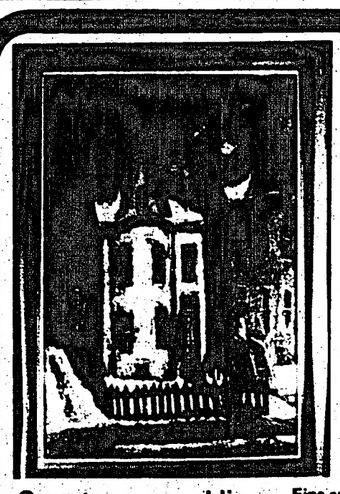
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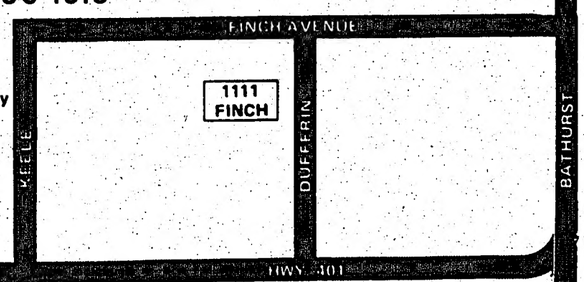

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